

THIRTY-SIXTH

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

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ANNUAL REPORT.

THE THIRTY-SIXTH ANNUAL REPORT of the Board of Education is submitted to the General Assembly, with a discussion of various topics connected with the operations of the Church, in this department of Christian benevolence and enterprise.

The First Part of the Report relates to MINISTERIAL EDUCATION; the Second Part to CHRISTIAN EDUCATION IN SCHOOLS, ACADEMIES, AND COLLEGES. Besides a detailed account of the operations of the year, the two topics, belonging to the two departments, which call forth the chief examination of the Report, are THE CHURCH'S CARE OF THE MINISTRY through her candidates, and THE CHURCH'S CARE OF HER CHILDREN AND YOUTH IN GENERAL.

1. Ministerial Education.

THE CHURCH'S CARE OF THE MINISTRY.

Our blessed Lord exercised much personal concern in the perpetuation of the Christian ministry. He, Himself, called the Apostles, trained them for their work, shared with them its toils and duties, and encouraged them with the promise of His presence "to the end of the world." The ministry is His own ordained agency for bringing mankind to the knowledge of the truth. The Church, for whose advancement the ministry has been constituted, is, from the nature of the case, under the most solemn obligations to do all in her power to maintain the ministry, in its purity and efficiency, and to use all Scriptural means for the increase of its numbers. The Presbyterian Church in this country, true to her standards, her character, her history, her spiritual interests, and the honor of her King, has exercised an affectionate and Godly concern in this great department of her ecclesiastical work—a concern, which, if deficient in quality and in degree, has been sincere and dutiful in its aims.

I. The care of the Presbyterian Church, in the perpetuation of the ministry, is seen in her views of THE NATURE OF A CALL TO THE SACRED OFFICE.

A misconception of the doctrines and polity of the Presbyterian Church on the subject of a call to the ministry, has led occasionally to the insinuation that our candidates were educated for the ministry, rather than called of God into it. Probably no Church on earth, more than our own, exalts the headship of the Lord Jesus Christ, or lays more stress on the spiritual, above the merely moral or formal. The tendency of all our doctrines, from that of the divine sovereignty to man's inability and depravity, is to impress upon the souls of our candidates their entire dependence upon God. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." The call must come from God. This is the first position, fundamental to the superstructure of a spiritual and useful ministry. Jesus Christ, when He was upon the earth, claimed and exercised the power of appointing His Apostles and Evangelists. His disciples were directed to "pray to the Lord of the harvest to send forth labourers into His harvest." And the whole tenor of the instruction of the Scriptures establishes the great truth that the Holy Spirit not only calls out of the world into the Church the elect of God, but designates by the same sovereign authority all public officers to their ecclesiastical functions. "There are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all." Where the ministry is sought from unworthy motives, or where entrance upon its sacred functions, instead of being referred to the decision of God, is practically thrown open to the unrenewed and careless, the Spirit will not give the promise and the seals of His presence. The necessity of a divine designation to the office of the ministry, is the great idea of the Scriptures upon the subject.

2. Another point, illustrative of the nature of a call to this office, is, that the individual must have satisfactory evidences in his *own consciousness and gracious experience* that he is called to devote himself to the work. Fanaticism has no scope amidst the sobrieties of sound Presbyterian doctrines and practices. To a person appointed to the ministerial office under the authority of the Spirit, the rational evidences of such designation will appear in the workings of his mind, and heart, and conscience. On this principle, our Book of Discipline propounds to the candidate for ordination, the question, "Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God, and a sincere desire to promote His glory in the gospel of his Son?" The spiritual affections, proper to the vocation, must be in lively exercise. Ignorance deludes itself with high and presumptuous visions, and formalism brings its dead works to the altar of the sanctuary; but God requires an intelligent conviction of the under-

standing, the outgoing of gracious affections, and the appropriate fruits of a self-denying and devoted life. No one is expected to become a minister in our Church, without an *enlightened persuasion* that it is the will of God that he should preach the Gospel of his Son, just as no one is expected to join the communion of the Church, who is destitute of the evidences of his being a Christian. The spirit calls to the ministry; but the Spirit calls through the inward and rational testimonies of the believer's soul.

3. A third point, illustrative of the nature of a call to the ministry, and conservative of the glory of the office, is that *the Church should concur in the appointment*. God is the Sovereign of order. Miraculous interposition having ceased; He has delegated to the Church the power to judge of the gifts and graces of her candidates. No one has a right to go, unsent by ecclesiastical authority. The Holy Spirit gives to the Church the wisdom necessary to perpetuate her own existence, and especially enjoins the duty of committing to faithful men the ministry of the word. This action of the Church in determining the practical question of a call to the ministry is of the nature of a privilege to all sincere inquiries after the divine will, whilst it is an authoritative guard of the spiritual rights and interests of the body in general.

These are, briefly, some of the views entertained by the Presbyterian Church on the subject of a call to the ministry. TURRETINE, among our writers, particularly and earnestly insists upon the concurrence of the three elements recited. The prosperity of our Church depends much upon the scriptural character of the views, which pervade our families and churches, relating to the ministry. And the Board of Education have faithfully endeavoured, according to their opportunity, to advocate the true Presbyterian doctrine and practice, as testimonies of the Church's care over her candidates. The call must come from God; it must be witnessed in the believer's soul, and with such evidences as to satisfy the Church.

II. The care of the Church over her candidates is seen in HER ZEAL FOR THEIR QUALIFICATIONS FOR THE SACRED OFFICE, and in the establishment of institutions for their theological training.

The Apostles, although they were called by Christ into the ministry, underwent a preparatory training before entering upon their work. A divine designation to the office, implies the duty of securing the qualifications necessary to the discharge of its functions. Hence the Presbyterian Church has always required of her candidates, in addition to piety, the possession of intellectual endowments and a training of a high order. It is an interesting fact in our annals, that the first record of our ecclesiastical affairs consists of the examination of a candidate.* Our earliest history is thus

* The first page of the Record Book of the old Philadelphia Presbytery is lost. The second page begins—"De regimine ecclesiæ, which being read, was approved of and sustained. He gave in also his *thesis* to be considered of against next *sederunt*," &c.

associated with thorough ministerial preparation. As far back as the year 1712, when application was made to the mother Presbytery to dispense with the strictness of the rule in behalf of a missionary for one of the Welsh settlements, the Presbytery refused to set an example of relaxation. The old Scotch practice, descended from the Reformation, became the basis of our own; and from that day to this, the Presbyterian Church has maintained a standard of ministerial education, suited to the nature of the office and the importance of its work. Ministerial ignorance has no place in our communion. Our form of government imperatively demands a regular course of study, in connection with piety, so that the workman may be thoroughly furnished for his work. The character and number of our Theological Seminaries evince the zeal of our people in behalf of theological education. Our six institutions, located in different sections of our extended territory, are generally well endowed, furnished with libraries and the appliances of efficient teaching, and have arrangements adapted to the wants of at least five hundred students. Twenty of the ablest divines in the Church are engaged in giving instruction to her candidates, and in moulding their character for the service of their glorious Master. By common consent, the term of theological study has been enlarged to three years, in order to afford ample time for mental discipline, the interpretation of the scriptures, the study of theology, and the knowledge of ecclesiastical history and other topics of importance to the public spiritual teachers. The existing zeal of our denomination in the department of theological education is worthy of her best days; and although there is still room for improvement, our grateful acknowledgments are due to God, and under him, to our steadfast people, for the position now occupied by us on this great and interesting subject. The Board of Education have endeavoured to resist occasional tendencies on the part of students to shorten the theological course. There can be no doubt, that when our candidates enter upon the duties of their office, and learn by experience the severe demands for high intellectual qualifications, they appreciate, more than ever, the care of the Church in making thorough provision for their theological instruction.

III. The Church's care of her candidates is further exhibited in **THEIR COMFORT AND SUPPORT IN TEMPORAL THINGS**. Our Book of Discipline, by authoritatively enjoining upon all candidates an extensive course of studies, virtually imposes upon the Church the obligation of assisting those whose pecuniary resources do not allow them to comply with the requirement. From time immemorial, the Presbyterian Church has cheerfully availed herself of the privilege of aiding her faithful sons in their preparatory course. The first academy, or theological school, established by church authority in 1743, adopted the broad principle of giving a gratuitous education to all its students. The Presbyteries always made provision, from time

to time, for the benefit of the more indigent class of candidates. In 1806, the General Assembly adopted a systematic plan of general operation, by which all the Presbyteries were required to collect funds, and to report their doings to the General Assembly. In 1819, the Board of Education was organized on a basis, still better adapted to accomplish the benevolent purposes in view. The advantages of a general co-operation by all the Presbyteries, through a common fund, have become more and more apparent in the progress of years; and our candidates may now depend with reasonable certainty on receiving their appropriations with regularity. It certainly is to the credit of the Church that, in no instance, has the appropriation, due to a candidate, remained unpaid since the organization of the Board; and during the last eight years no resort to temporary loans has been necessary.

1. The tender care of the Church in making these provisions for her candidates, is founded upon a right principle, namely, that it is the Church's duty to aid her sons in indigent circumstances, who feel called of God to preach the Gospel. Our Assembly has always taken high ground on this delicate subject. It early renounced the system of making the appropriations in the form of *loans*, because this view lost sight of a great principle of equity, was that of a mere business transaction, and it embarrassed the student in the prospect of repayment. The fact is, that our young ministers are educated, not as a personal favour to them, but for the service of the Church; and the Church owes it to herself and to her God, to assist in their education. In the words of the late Dr. Alexander, "while the Church is educating these youth, she is preparing ministers for her own use, and whose services are necessary to her prosperity. If the state need skilful officers and expert engineers for her defence, she finds it expedient to institute military schools for the education of such as are willing to turn their attention to the military profession: and no question is asked about their wealth or indigence, because the good of the country is the object in having them thus educated. This is right; and no one ever thinks that any disgrace attaches to those young men, who are thus educated, at the public expense. And if the Church were able, it would be but justice for her to educate all, of whatever external circumstances, who were qualified to do her service. But this is not demanded; all that she is requested to do is, to support, or aid such young men as are unable to furnish the means of their own education." Acting on this principle, our Church offers aid to her students for her own glorious purposes; and instead of entering into business relations with them in the form of loans, or on the other hand of degrading them into beggars upon the public bounty, she elevates them to the rank of her own standard-bearers, who, in preparing for a great public service in the name of her King, are entitled to an honourable competence.

2. The Church is also discriminating in the *amount of aid* offered to her students. The sum is not so high as to become a pre-

mium to self-indulgence, nor so low as to operate to the discouragement of true self-reliance. The Church deems it best, under present circumstances, to make the appropriations sufficiently large to relieve the student from want, and to secure his temporal comfort, in connection with other aid from his friends or from his own industry. The last General Assembly increased the appropriations* in conformity with the changed circumstances of the times, and gave to the Board of Education power to add still further to the appropriations, according to the exigency of particular cases. On the whole, our position is such that no student, however indigent, need feel precluded from the opportunity of obtaining a complete education.

3. The spirit of administration ought to be of the most affectionate and confiding character; and the Church has ever aimed at regulating her intercourse with her students on the terms of a courteous and Christian friendship. Instead of embarrassing these operations with odious names, the rules of the Board of Education carefully exclude all epithets and expressions which might give pain to sensitive minds. The rules, indeed, are intended to guard the Church from unfaithful and unworthy candidates; and, from the nature of the case, the ideas of proper authority on the one hand, and of due subordination on the other, are necessarily implied. Such ideas, however, are inherent in all administrations of this nature, and proper in themselves. The officers of the Board have always sought to win the confidence of the students, and to treat them as fellow Christians and heirs of the same immortal hopes; and rarely has anything occurred to disturb this relation of mutual regard. The Presbyterian Church has never descended to the practice of requiring her students to exhibit an account of their daily expenses, and of prying into the details of their personal economy; but, whilst she expects a Quarterly Report of their general character, including economy, she has the magnanimity to trust them as prudent men, as gentlemen, and as Christians, until fair proof is exhibited of their delinquency. Every system of benevolence has some friction; and although the Board is far from claiming perfection for the one under the charge of the General Assembly; it may be confidently affirmed that the care of our Church for the comfortable support of her candidates, is one of principle, of wise discrimination, and of parental affection, and is thus adapted to the great end in view.

IV. The care of the Church over her candidates is seen in THEIR SUPERVISION AND OVERSIGHT DURING THE PREPARATORY COURSE. Ecclesiastical authority is one of the familiar ideas of Presbyterianism; equally removed from the extremes of prelatic despotism, and of erratic insubordination. All candidates need to realize that they are under the government of the Church, which assumes the

* The increase amounted during the year to an aggregate of about \$5,000.

responsibility of training them for her public officers. A faithful supervision over her future ministers during the progress of their preparatory studies is demanded by her own spiritual interests, the good of the candidates, and the nature of the relation instituted in the name of her King.

Among the methods, which the Presbyterian Church employs to exercise a salutary influence over her students, the first in order is the agency of the *pastors* and sessions of the Churches to which the students belong. The pastor is naturally the spiritual adviser and friend of a young man who has the ministry in view. He becomes acquainted with his religious character, his capabilities, his adaptations, his youthful desires and struggles, his mental and moral peculiarities; and thus is in a position to render him valuable counsel. Indeed, it were highly desirable that our pastors sustained a close intercourse with the students of their congregations. Young men are usually susceptible to the kind influences of those, who are over them in the Lord; and few can gain so familiar access to them and are likely to benefit so much their general character, as the pastors whom they confide in and love.

Next in order are the *Presbyteries*, who are officially charged with the oversight of all candidates, taken under their care. These bodies are able to exert a happy influence over their candidates, by the solemnity of the exercises and examinations, which occur from time to time, throughout the preparatory course. The Education Committees of the Presbyteries sometimes have it in their power to interpose their counsel at periods requiring special consultation. Some of the Presbyteries adopt the excellent rule of requiring their candidates to appear before them in person, at least once every year, and to send a written statement of their progress, and of their general views at the other Presbyterial meeting, if absent from it. The care of the Church through the Presbyteries ought to be exercised with zeal and perseverance. It is a great practical error to commit the oversight of students to any quarter outside of the Presbyteries, in a way that interferes with regular Presbyterial supervision. According to our form of government, the Presbyteries are the source of all authority in the matter; and the Church can never wisely lodge the practical administration of this authority in other hands, not in strict subordination to its own.

Professors in Seminaries and Colleges, and *Teachers* in Academies assist in carrying on the work of superintending candidates. The nature of their vocation brings them into contact with the students, and they enjoy peculiar opportunities of discovering their characteristics and of promoting their improvement. The religious influence of the instructor is highly important in nurturing the piety of candidates; and there is no class of young men who are more ready to derive benefit from the faithful efforts of religious zeal. It will be a happy day for the Church when religious instruction and pastoral intercourse shall go hand in hand with mental development

in all our institutions of learning. Great improvement has taken place in this respect within a few years, but there is much room for further progress. The Church has always depended upon the teachers of her candidates to supervise their mental and moral discipline, and to give the requisite information of their progress or shortcomings to the proper ecclesiastical authorities.

The *Board of Education* is also employed by the Church in cultivating an acquaintance with candidates for the ministry, with a view to the public interests as well as their own edification. The officers of the Board endeavour to form an acquaintance with the students, as opportunities occur; and this intercourse has almost uniformly been productive of mutual benefit and satisfaction. Visiting from room to room, engaging in direct religious conversation, praying with the students, and affectionately exhorting them on the nature of their duties and responsibilities, have been followed by the most decided and useful results. The Board hope that this opportunity of doing good to the candidates, and of strengthening the bands of love between the two parties, will develope more and more the power of efficient Christian supervision.

In these various ways of private and public co-operation, the Church expresses to her candidates her efforts to do them good, by watching for their souls as they that must give an account.

V. The Church's care in the perpetuation of the ministry is manifested IN THE USE OF SCRIPTURAL EFFORTS TO INCREASE THE NUMBER OF CANDIDATES.

Divine sovereignty, instead of discarding human agency, freely employs it in the execution of its heavenly purposes. The Spirit uses the truth in the regeneration and sanctification of the soul; and in calling ministers into the service of the Church sanctions means adapted to the end. The injunction to "pray to the Lord of the harvest" implies, not only that prayer is a means to the end, but that all other instrumentalities, involved in sincere prayer, are divinely sanctioned and commanded. Prayer for daily bread without working for it, is no more unscriptural than prayer for candidates, unaccompanied by appropriate efforts to secure their increase.

Prayer must ever be regarded as the most important instrumentality that bears upon this subject. Our Saviour's injunction and his practice enforce this duty upon the Church. Prayer brings the soul into communion with God; realizes the excellency and glory of the spiritual kingdom; magnifies the importance of the petition offered in the name of Christ; seizes the promises with the enthusiasm of living faith; and supplies the soul with motives and with strength to labour with God and for God in supplying ministers to Zion. Frequently has the Church set apart a day of special prayer throughout her whole communion, summoning all her pastors and people to plead for the ascension gifts of Christ. Prayer secures the answer, through abounding grace and infinite love.

The Church urges upon parents the duty of consecrating their children to God, of training them up with a view to their personal piety and their becoming instruments for the conversion of the world in any way that God will deign to use them. Without parental consecration and instruction, prayer can scarcely expect the fulfilment of its petitions.

The Church *encourages pious and indigent men*, who may be called to preach the Gospel, to rely upon obtaining means to secure an education. Many of these youth would otherwise be prevented from turning their attention to the ministry. The fact that the requisite education was beyond their reach would necessarily dispose of the question in the negative, without a divine interposition more special than either the Scriptures or Providence authorizes them to expect. The Church, in her concern for the multiplication of ministers, offers to all classes of her pious youth facilities to procure the proper mental qualifications for the office. Multitudes have been thus made available to the Church, who would otherwise have turned aside to other professions and avocations. The sovereignty of God, in the progress of the execution of His decrees, calls for agencies which are ordained as effectual second causes; and among these inferior instrumentalities bearing a relation to the increase of the ministry, is the opportunity of possessing the qualifications which are implied in the call to the work.

The Church, *by increasing the number of literary and theological institutions*, has assisted in the increase of candidates. It is known to the Board that a number of youth have already availed themselves of recently founded Academies and Colleges to commence their course of studies for the ministry, who would not otherwise have looked forward to this profession. Every new Academy and College is an instrumentality to aid the Church in securing a pious and learned ministry. The policy of establishing Theological Seminaries in different parts of the country accomplishes a similar result. With six Seminaries under the superintendence of able men, the Church will obtain more candidates, in the ordinary course of Providence, than with one, two, or five institutions. Dr. Buchanan, of Glasgow, remarked in a recent speech that there were six or eight young men who would study for the ministry, if there were a Theological Hall in that city, who would be prevented from going to Edinburgh by circumstances beyond their control, and who would therefore be compelled to seek other professions. It has always been so. Geneva and Wittenburg brought multitudes into the ministry, by the grace and power of God, through the institutions where Calvin and Luther gave their instructions. In like manner, Princeton and Allegheny, and Union, and Columbia, and New Albany, and Danville, will each be the means of increasing the number of Presbyterian ministers—not as human institutions, independent of the divine decrees, but as institutions ordained for that very purpose in the counsels of eternal wisdom. The policy of

our own Church is well settled in favour of a plurality of Theological Seminaries; and among other advantages is the unquestionable one, in our position, of that of an increased ministry. By prayer and other correlative means, our Church has always shown her care for the sanctuary.

VI. The Presbyterian Church exhibits her care for the ministry in THE LICENSURE AND ORDINATION OF HER CANDIDATES.

The Church, in commissioning men to preach the Gospel, merely acts in subordination to the divine command, and sends forth those only who possess hopeful evidences of a previous call of the Holy Spirit. The ecclesiastical designation to the office pre-supposes the divine. The Church, therefore, uses great caution in setting apart her candidates to the holy office; and, in order that "weak or unworthy men" may not intrude upon its functions, she guards the entrance with ecclesiastical and public examinations and trials.

1. *Licensure* is according to the theory of our Church government, an experiment of the gifts and graces of the candidate. Its object is to give the Churches "an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed," and, "in order that this sacred office may not be degraded by being committed to weak or unworthy men." The tests, which a candidate undergoes before licensure, are numerous and searching. In addition to the original testimonials of character and Church connection,—and the close and particular examination before the Presbytery, on experimental religion and his motives for seeking the ministry, he must present certificates of having passed through a regular course of Academical studies. He must also have "studied divinity at least two years, under some approved divine, or professor of theology." The Presbytery, moreover, tries every candidate, by its own examination, on his knowledge of the Latin, Greek, and Hebrew language, on the arts and sciences, theology, ecclesiastical history, the sacraments, and Church government. "And in order to make trial of his talents to explain, and vindicate, and practically enforce the doctrines of the Gospel, the Presbytery further requires a *Latin exegesis*, an *exercise in sacred criticism*, a *Lecture* on some verses of Scripture, and a *popular Sermon*." After the Presbytery has "obtained satisfaction of the candidate's piety, literature, and aptness to teach in the churches," the licensure is granted. All these proceedings, however, constitute merely an experiment; and licensure only transfers the "candidate" into the relation of a "probationer." He is not yet a minister, clothed with the full functions of the sacred office. Ordination, except as an evangelist, cannot take place until the probationer shall have preached so much to the satisfaction of a congregation as to receive a call from them, to be their pastor. Further, "when a licentiate shall have been preaching for a considerable time, and his services do not appear to be edifying to the

churches, the Presbytery may, if they think proper, *recall the license.*"

2. *Ordination* presents the occasion for the last test the Church has it in her power to make, as the careful and anxious guardian of ministerial prerogatives.

When the probationer, or licentiate, has received a call from any church to become its pastor, the Presbytery allows him to signify his acceptance or refusal of the same; and if the answer is in the affirmative, he must "submit himself to the usual trials preparatory to ordination." These trials "consist of a careful examination as to his acquaintance with experimental religion, as to his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, and such other branches of learning as to the Presbytery may appear requisite; and as to the knowledge of the constitution, the rules and principles of the government and discipline of the Church, together with such written discourse, or discourses, founded on the word of God, as to the Presbytery shall seem proper. The Presbytery, *being fully satisfied with his qualifications for the sacred office*, shall appoint a day for his ordination." Such are the ceremonies and safeguards, accompanying an investiture with the ministerial functions in the Presbyterian Church.

These various methods, enumerated and imperfectly and briefly illustrated in this Report, show that our Church has a tender, jealous, and earnest care over candidates for the sacred office.

This care must be displayed in outward action as well as in her standards; and in an action that looks to higher and higher results every year. The Church is God's witness. She speaks through her Courts to her children; and at a period of the world when organized error is collecting more powerful resources than ever against the truth, it becomes the Church to array herself with all the heavenly armour, and to appoint officers and standard-bearers for the conflict, who shall "quit themselves like men" in the day of battle. But the Church must forbear placing her dependence upon human resources, if she would obtain the victory by her armies. It ever will, and must be true, from age to age, that we must look away from the things that are seen. "And to whom are we to look? To the life-giving one—Jehovah! And pleading his promise to his Son, in the might of faith we are not to cease until Jerusalem becomes a praise, and until he has given his instruments strength in his loving gaze on them. "The Lord looked on Gideon, and said, Go in this thy might."

CANDIDATES.

The total number of candidates under the care of the Board is 364, an increase of 22 over the number of last year. The number of new candidates is 125, which is an increase of 21 over last year

This is much the largest number of new candidates received in any one year, since the division of the Church. In this essential element of prosperity, the operations of the Board have been, with God's blessing, highly successful. The Church may send upward thanksgivings and praise to the Lord of the harvest for His merciful remembrances. It is a great point gained in an important and vital enterprise, to find that success is accompanying prayer and laborious work. The Holy Spirit, the source of the Church's hope, has been poured out on a number of our congregations, and literary institutions; and the attention of many young men has been directed to the work of the ministry. This is a department of ecclesiastical effort which demands the incessant watchfulness and zeal of the people of God. Increase of numbers is a result of incalculable moment, but not so much so as advancement in the piety and other qualifications of our candidates.

As regards an increase of numbers, our pious young men need more definite instruction on the nature of the office, the necessity of unreserved consecration to God, the duty of self-denial, and the wants of the world. As religion itself could not be kept alive on earth, without a constant reiteration of its claims as a divine system, so the perpetuation of the ministry requires the aid of urgent and persevering appeals to the understanding and conscience. Many a young man, who long resisted the call of the Spirit, has finally yielded to the divine summons, after earnest inward struggles.

Piety, as well as numbers, and piety above and beyond numbers, as quality exceeds quantity, is another of the perpetual topics of the ministry of the Church. God usually works in conjunction with ardent piety, in the conversion of men and the advancement of his cause in the earth; and although, in His infinite condescension, He makes use of a low degree of piety, and even of lukewarmness and, more wonderful—of unregenerated nature itself, still the promises of His presence are with them that fear him. The divine blessing upon the labours of men of God, has been displayed in the case of two of our ministers, one living and the other dead, the particulars of which have come to light during the year. The results of a half-century ministry on the part of one,* were the hopeful conversion of nearly 1300 souls; whilst the seals of a shorter ministry, on the part of the other,† were nearly 800. No fact is plainer than that devout consecration, unwearying self-denial, and earnest prayer, are the most hopeful qualifications for the Christian ministry.

AGENCIES AND OFFICERS.

Since the last meeting of the General Assembly, the Board have appointed the Rev. JAMES WOOD, D.D., as Associate Corresponding Secretary, and in all respects standing on an official equality

* John McDowell, D.D.

† Ichabod S. Spencer, D.D.

with the other two Secretaries of the Board. The last General Assembly, it will be remembered, referred, for the action of the Board itself, the question as to the best mode of conducting the operations of the two departments under its care. The Board have judged it to be expedient, at least, for the present, to manage their concerns on the same general principles, which had secured a good degree of prosperity in former years; but the addition of another Corresponding Secretary seemed to be imperatively required by the enlarged work of both departments. Dr. Wood was selected in view of his excellent qualifications for the office, his tried and approved Christian character, his long experience in conducting educational measures, and his acquaintance with all parts of the Church, especially the West, where the Board have had much to do in establishing institutions and in aiding candidates. Dr. Wood entered upon the duties of his office, on the first of August last.

It is due to Dr. Wood and to the other Secretaries, to state that the increase of the Secretaries from two to three is not attended with any increase of expenditure for salary. The election of a third Secretary furnished a suitable occasion for the Corresponding Secretary to carry into effect a purpose, previously formed, of rendering his services to the Board gratuitously.

The Rev. Dr. CHESTER, the Associate Secretary and General Agent, has continued his unwearied efforts in both departments of the work. He has travelled extensively at the East, and at the West, and his abundant labours have been eminently successful in spiritual results, as is believed, and in pecuniary collections, as is known.

The Rev. Dr. MCCLUSKY, has cultivated the Pittsburgh field in a way that, with God's blessing, has brought in a goodly harvest, in an unfruitful season. His efforts were exclusively in the ministerial department. Dr. McClusky has deemed it his duty to retire from the service of the Board; but before resigning his office, he made an extensive tour in the West, outside of the particular field of his agency, and visited some of our institutions with great acceptability. The Board regret exceedingly the loss of the services of so efficient and successful a co-labourer.

The Rev. THOMAS CASTLETON was appointed in the autumn, an Agent for the South and Southwest, but resigned his agency at the end of six months, for the purpose of entering upon the pastoral office, in the Church at Baton Rouge. Few men ever did more than he accomplished for the Board, in the short period of his connection with it; and a grateful recollection of his devoted and successful labours will always be associated with his official relation.

STATE OF THE TREASURY.

The receipts of the Board exceed those of last year, by a small sum. In the fund for candidates, the excess over last year is about \$700 00. The total receipts in all the departments, were \$46,207. The receipts in the ministerial department, were \$35,702. The expenditures for candidates have been far greater than any year since the division of the Church.

The Board will require a decided increase of funds to meet the demands of the next year, owing to three causes, first, the increase of new candidates; secondly, the increase in the amount of the appropriations given to the candidates, which increase is of itself about \$5000, in the aggregate; thirdly, the small balance in the Treasury, at the beginning of the next year, the balance last year being \$7,900; and this year, only \$1,900 00. Owing to these causes, the Board will need an addition of \$6,000 or \$8,000, to the ordinary average receipts of the last ten years, in the ministerial department. The Board bring this fact distinctly to the notice of the Assembly, in the hope that this knowledge will be the means of enlisting additional effort in securing the necessary funds for our candidates. The Board have made no special appeal to the Churches for some years; but the time has now come for calling attention to the subject. Unless there be an increase in the fund for candidates, it will be impossible for the Board to continue the appropriations to candidates, on the scale recommended by the last Assembly. The large balance of last year was the only basis of allowing an increase of appropriations; but the balance of this year being too small even for successful operations on the former scale of appropriations, it is now absolutely necessary to raise \$6,000 or \$8,000, additional, or to diminish the appropriations. The Board hope that this simple statement will assist in awakening the zeal and effort required by the emergency.

As it is useful to possess a condensed view of the finances of the Board in all its departments, the following tabular view is here added. The particulars will be found in the APPENDIX.

1. CANDIDATES' FUND.

Receipts, ...	\$35,766 71
Balance, ...	7,924 42
Income, ...	\$43,691 13
Payments, ...	41,751 91
Balance, ...	\$1,939 22

2. SCHOOL FUND.

Receipts, ...	\$9,934 51
Balance, ...	90 71
Income, ...	\$10,025 22
Payments, ...	9,964 65
Balance, ...	\$60 57

3. MISCELLANEOUS FUND.

Receipts, ...	\$430 00
Balance, ...	5 17
Income, ...	\$435 17
Payments, ...	415 41
Balance, ...	\$19 76

4. AFRICAN FUND.

Receipts, ...	\$70 00
Balance, ...	1,145 36
Income, ...	\$1,215 36
Payments, ...	
Balance, ...	\$1,215 36

Total receipts for the year, \$46,201 22; total income, \$55,366 88; total payments, \$52,131 97; total balances, exclusive of the permanent African Fund, \$2,234 91.

2. General Christian Education.

Schools, Academies, and Colleges.

PRIMARY OR PAROCHIAL SCHOOLS.

A NUMBER of Parochial Schools have been added to our former list since the last meeting of the Assembly, and many more might probably have been commenced, if the efforts of the Board had been more particularly directed to that object. But this has not been done, first, because they regard it as devolving more properly on pastors and church sessions to decide upon the expediency of the measure, and (if called for) take the incipient steps for their organiza-

tion ; and secondly, because they do not consider it wise to encourage efforts to commence these schools, where there is not a reasonable prospect of permanency. Moreover, it was not anticipated that these schools would become very numerous, until considerable time and opportunity were afforded to test their value to the Church ; when, if the experiment should be favourable, no doubt was entertained that the scheme would in due season be more generally adopted ; but, if otherwise, that it would as readily be abandoned. The Board have the satisfaction of reporting that the plan thus far, with some difference of success in different places, promises on the whole to be highly beneficial, and ought, in their judgment, to be prosecuted still further and on a more extended scale. This may be done with great benefit to the children in many localities, without interfering at all with existing schools.

The generous donation of \$5000, made last year to aid parochial schools, has been continued for another year by the same individual ; but by his own request his name is withheld from the public. Such examples of unostentatious liberality are worthy of special commendation, and they will be openly rewarded on the last day. The Board are happy to report that from most of these schools communications have been received, showing an encouraging degree of prosperity. Already is the precious seed, which has been sown, beginning to produce in some instances a golden harvest.

PRESBYTERIAL ACADEMIES.

The Susquehanna Presbyterian Institute, at Towanda, Pa., though mentioned in a former report, was not fully opened till the year past. The zeal and liberality of the citizens in providing the requisite funds for grounds, buildings, and endowment, are highly creditable, and the number of pupils in attendance during the first six months of its instruction was 170.

The Bethany and Geneseo Academies, N. Y., have enjoyed revivals of religion. In the former, *twelve* pupils give evidence of having experienced a change of heart. The number in the latter is not reported, but the writer states that among its fruits are two young men who design to enter the ministry, and adds the following interesting remark, viz., that "these are but the continued fruits of that system of Christian education, which, with God's blessing, has resulted in the hopeful conversion of nearly one hundred pupils since the institution came under Synodical direction, ten at least of whom are now anticipating a life devoted to the preaching of Christ crucified." The catalogue of this Academy for the past year, ending January 1, 1855, contains 176 male students, and 121 females, total, 297. Several other Academies have been visited with the effusion of the Holy Spirit, but from which no particular reports

have been received ; and others still which have not been favoured with any unusual religious interest, report a very encouraging degree of general prosperity.

The Board are happy to add to the list of academies the following, which have been commenced, reorganized, or projected since the last meeting of the Assembly.

1. West Jersey Academy, at Bridgton, N. J., under the care of the West Jersey Presbytery. On a beautiful site of 12 acres, a commodious and tasteful building has been erected, costing with its furniture and apparatus, about \$16,000 ; and 60 or 70 students have been in attendance. Its prospects for permanency and usefulness are highly gratifying.

2. Wilkesbarre (Pa.) Female Institute, under the care of the Luzerne Presbytery. This school is in successful operation, has an edifice costing \$10,000, beautifully located on the Susquehanna River, and is conducted in such a manner as to entitle it to the confidence of the Church.

3. Presbyterian Academy, at Dixon, Ill., under the care of the Rock River Presbytery. This Academy has just been determined upon by the Presbytery, and is located at Dixon in consideration of a pledge made by the citizens to raise \$15,000, for the grounds and buildings ; which pledge, it is understood, has been already redeemed, and the school is to be commenced immediately.

4. Desperes Institute, St. Louis Co., Mo., under the care of the St. Louis Presbytery. This Academy has been in operation for several years under private management, and with considerable success. During the year past it has been visited with a precious revival of religion. At the time of our latest intelligence, nearly all the students were either indulging a hope, or seriously inquiring the way to Christ.

5. Washington Academy, at Washington, Mo., under the care of the St. Louis Presbytery. This school was commenced a few months ago, and the number of pupils has not been large. But by persevering efforts, and the blessing of God, ultimate success may be calculated upon.

6. Lindenwood Female College, at St. Charles, Mo., under the care of the St. Louis Presbytery. A female boarding-school was kept there for a considerable time by Mrs. Maj. Sibley, and both she and her husband desired to make it a permanent literary institution ; with a view to which their beautiful and inviting grounds, extensively known by the name of Lindenwood, have been conveyed, as a donation, to a Board of Trustees, under the supervision and control of the Presbytery, and the institution is to be carried on as a Presbyterian Female Seminary.

7. Female High School of the Synod of Nashville, at Florence, Ala. This Institution, already in operation, and with a good patronage, was transferred a few months ago, by its proprietors and

guardians, to the Synod of Nashville, including property valued at \$10,000, and a subscription by the citizens of Florence of \$10,000 more. An able Principal has been obtained, and the institution opened under its new regimen, with the highest prospects of success.

8. The Presbyterian Collegiate Institute at Pontotoc, Miss., under the care of the Chickasaw Presbytery. The buildings are advancing rapidly to completion, and are considered to be admirably adapted to the purpose. The school is in a flourishing condition, and is "warmly recommended by the trustees to the patrons of female education."

9. Delaware Female College, under the care of Marion Presbytery, Ohio. No particular information can be communicated concerning this Institution, except what has been published in the public prints; from which it appears that its condition and prospects, both as to pupils and funds, are very encouraging. The Presbytery have cordially commended it to their churches, with an expression of their belief that the interests of the kingdom of Christ in their midst are in an important sense identified with its prosperity.

THE ASHMUN INSTITUTE.

The establishment of an African Academy is still occupying the attention of our brethren of the Newcastle Presbytery. The site purchased by the trustees is regarded as eligible, and measures are in progress for the erection of suitable buildings. The Rev. A. HAMILTON, D.D., has been appointed general agent of the Institution, and both himself and his object are cordially recommended to the confidence and co-operation of our churches. The African race have strong claims to our Christian sympathy, and this can be manifested in no way so effectual for their good as in efforts to improve their minds and hearts by a sound literary and religious education.

COLLEGES.

(1.) LAFAYETTE COLLEGE, PA.

The expectation expressed in the last report of the Board, that the number of students would be increased, has been realized, and some progress has also been made in completing the endowment by the additional sum of \$50,000.

(2.) DAVIDSON COLLEGE, N. C.

DR. WILLIAMSON lately resigned the Presidency, after serving the College for 15 years; and it is due to this venerable ser-

vant of Christ to say that few men could have shown more devotion to its interests, or done more for its prosperity. The Rev. DRURY LACEY, D.D., has been elected to the Presidency of this Institution, under whose auspices, with God's blessing, the Church cherishes ardent hopes of greatly increased prosperity. The magnificent sum of not less than \$200,000 has been bequeathed to the college, by MAXWELL CHAMBERS, Esq., of Salisbury, N. C., lately deceased, of which about \$50,000 will be immediately available. Col. ALEXANDER W. BRANDON, of Salisbury, N. C., has left in trust to the college the sum of \$3000, to be applied in aiding the education of meritorious young men, of whatever profession in life.

(3.) OGLETHORPE UNIVERSITY, GA.

The Synod of Alabama, at their last meeting, resolved to raise \$8000 towards a fourth professorship. The South Carolina Professorship, amounting to about \$26,000, has been completed during the year. Georgia is aiming at endowing an additional Professorship, with a zeal which, often tried, never tires.

(4.) AUSTIN COLLEGE, TEXAS.

This college is reported to be "in a very flourishing condition," and "more students in attendance than ever before." Its President, the Rev. Dr. Baker, performed a successful agency for the Institution during a part of the last year, mostly in South Carolina, where he obtained in cash and land some five or six thousand dollars.

(5.) OAKLAND COLLEGE, MISS.

Mrs. Grafton, of Port Gibson, Miss., has lately given \$10,000 towards the endowment of Oakland College, raising the subscription to 70,000 of the \$100,000 which the friends of the college determined to raise. It is thought the other \$30,000 will soon be obtained. Our brethren in the Southwest seem to be determined to sustain their college, and are going to work in the right way to do it. Under God, the future prosperity of Presbyterianism in that region depends more upon their success in that enterprise than in any other in which they are engaged, except the direct work of preaching the gospel. A native ministry trained upon the soil, other things being equal, is always more efficient than one brought from abroad.

(6.) WASHINGTON COLLEGE, TENN.

This Institution is gradually advancing, and pursuing the even tenor of its way. Though not placed as yet above want, it is hoped this will be the case in a short time.

(7.) CENTRE COLLEGE, KY.

Centre College at Danville, Ky., is in a firm and vigorous manhood; and is among the well-established and permanent colleges in our land.

(8.) HANOVER COLLEGE, IND.

Though this institution has been without a president during the past year, the number of students has not diminished; and very considerable progress has been made towards completing the endowment. A number of its friends have recently made very liberal pledges for this object. The new college building is almost completed.

(9.) WASHINGTON COLLEGE, PA.

The Synod of Ohio, at their last meeting, adopted resolutions "approving the effort to raise a sufficient fund within their bounds to endow a professorship in that Institution,—subject, however, to withdrawal, should that Synod establish a college of their own at any time hereafter." The introduction of the Bible, as a regular college study, is spoken of by the president as being highly beneficial to the students. The College still labours under pecuniary embarrassments, but progress is making in its endowment.

(10.) M'DONOUGH COLLEGE, ILL.

The number of students during the past year, has been 65, and an endowment of \$15,000 has been secured. The prospects of the Institution are deemed encouraging by its friends.

(11.) DES MOINES COLLEGE, IOWA.

This College is still undergoing severe trials. Nothing very encouraging can be reported concerning its prospects; but its local friends, under the guidance of its revered president, and with their faith in God, persevere in their assiduous exertions.

(12.) ALEXANDER COLLEGE, IOWA.

The reports from this Institution exhibit a persevering and vigorous prosecution of this important undertaking. Its great necessity is the want of funds, for securing which an agent has been appointed, and hopes are entertained that it will ere long receive an adequate endowment.

(13.) CARROLL COLLEGE, WISCONSIN.

An addition has been made to the Faculty, and an agent has

been engaged a part of the year in raising funds ; but owing to the financial embarrassment of the country, this work was postponed till a more favourable period.

(14.) WESTMINSTER COLLEGE, MO.

The number of students has been good, and the instruction is thorough. The Trustees hope to complete the endowment during the next year.

(15.) RICHMOND COLLEGE, MO.

This Institution is expected to commence its exercises next fall. The Rev. J. L. YANTIS, D.D., has been elected President, and has accepted the appointment.

(16.) ARANAMA COLLEGE, TEXAS.

Aranama College is conducted by competent teachers, but no regular College classes have yet been formed. This, however, will be done as soon as the students are sufficiently advanced. The college is regarded as of great importance to that part of the State.

(17.) MAKEMIE COLLEGE, ARKANSAS.

From the want of men to devote themselves to this work, no progress has been made in the undertaking, since the last Assembly. Negotiations recently entered upon to procure suitable men, it is hoped may prove successful.

(18.) WESTMINSTER COLLEGE, N. Y.

This College is not yet organized ; and the Synod of Buffalo has suspended action in reference to it, for the present.

(19.) LAGRANGE COLLEGE, TENN.

The Synod of Memphis, at their last meeting, resolved to establish a College at Lagrange, Tenn. The following circular letter from the Rev. Dr. J. H. GRAY, President of the Board of Trustees, will show the circumstances which influenced the Synod in deciding upon this location, and also the plan adopted for its endowment.

The Synod of Memphis at its last annual meeting, very harmoniously resolved to establish a college at La Grange, Tennessee, under its ecclesiastical control.

The right of the church in its distinctive capacity to take part in the work of education cannot be successfully controverted. The question of denominational schools is definitely settled. The leading denominations in this country have already established colleges and secured for them very ample endowments.

We have not been induced to enter upon this work from any unkind spirit to other churches, or of opposition to State institutions ; but because we think the interests of our children require this effort at our hands. While this college will

be under the supervision and auspices of the Presbyterian church, and we chiefly look to them for its endowment and patronage, yet its doors will be open, and its immunities available by all who may desire to attend upon its course of instruction. There is no sectarianism in science. The classics and mathematics, literature and philosophy have no denominational bias.

The college is located upon a beautiful elevation east of the village of La Grange, the site being donated by the liberality of the citizens. The peculiar advantages of the location are its centrality, accessibility, and its established reputation for health, and the intelligence and morality of its citizens. When we say *centrality*, we mean its position in reference to the bounds of the Synod.

The Synod of Memphis includes all that portion of the State of Tennessee lying west of the Tennessee River, and all the northern part of the State of Mississippi, and, together, makes an area equal to many of the States in the Union. La Grange is very nearly the geographical centre of this territory.

This region is densely populated by an enterprising, intelligent, and virtuous community.

From the last annual statistics, this Synod numbered forty ministers, and had 79 churches, 865 families, 4,124 communicants under its care, and contributed the last year \$37,889 to the various objects of benevolence. This fact of itself will prove both the *ability* and the *will* to endow a college, which shall be a blessing to our children and to the whole community.

To demonstrate its *accessibility*, it is only necessary to state that the two great railroads, the Memphis and Charleston and Mississippi Central, intersect near this point.

The Masonic fraternity of La Grange, who had commenced the establishment and endowment of a college at this place, and had secured seventy-five or eighty scholarships of \$500 each, learning the purpose of the Synod to embark in a similar enterprise, very generously offered to us the site and transferred all the scholarships. The Synod also appointed two of their ministers, men whose praise is in all our churches, the Rev. P. R. Bland and the Rev. L. B. Gaston, to travel throughout our bounds and raise an endowment of \$100,000.

The Board of Trustees have authorized these agents to raise the endowments, either by direct contribution, or by the sale of scholarships, on the following conditions :

1st. Subscriptions of \$100 or less, to be paid in one year.

2d. The payment of \$1,000 or more, to be paid in ten years, at the option of the subscriber, provided he pay the interest annually in advance. If the interest be not paid after thirty days' notice, then the principal shall be collected immediately.

SCHOLARSHIPS.—The Board have established only two grades of scholarships :

1st. The payment of \$100 shall entitle the subscriber to the tuition of one son or ward, for four years, at such times as he may choose. This scholarship to be paid in one year.

2d. The payment of \$500, in annual instalments of one hundred dollars, shall entitle the subscriber to a perpetual scholarship. The principal to be paid in five years, and the interest on the principal unpaid, to be paid annually in advance. This scholarship may be transferred or devised by will.

3d. Any individual or association of individuals, or congregation, who shall pay into the Treasury of this College \$500, shall also be entitled to a perpetual scholarship, to which the party or parties may send any pupil, he or they may think proper.

All scholarships shall be for the college proper, and not for a preparatory school or department.

All students sent to this college upon any of the scholarships shall be subject to the regulations and discipline of the Institution.

And now, respected sir, we commend the Institution to your patrons, and our agents to their cordial and earnest co-operation.

J. H. GRAY,
President of the Board of Trustees.

J. N. COCKE,
Secretary.

(20.) PEORIA UNIVERSITY, ILL.

During the last meeting of the Synod of Illinois, and in reply to an overture from the Presbytery of Sangamon, a committee was appointed to visit Peoria for the purpose of ascertaining whether an endowment or what portion of an endowment, for a Synodical College, could be obtained from the citizens of that place, provided such an institution should be located there.

A Peoria correspondent writes as follows :

"The committee met here in December, and were sufficiently encouraged to proceed as they had been directed by the Synod, in case of success. They obtained a charter for the 'Peoria University,' and notified the trustees to meet in this city on the 6th of March. This meeting was held accordingly, and arranged matters that demanded immediate attention, as necessary to an early opening of the University.

The Board of Trustees organized with the following officers :

President, Rev. James Smith, D.D., of Springfield.

Vice-President, J. K. Cooper, Esq., Peoria.

Treasurer, J. P. Hotchkiss.

Secretary, R. P. Farris.

It was resolved to request Dr. Smith to act as an agent, for three months, or for such time as will suit his convenience. He has consented to act in this capacity, provided his church give him leave of absence."

The citizens of Peoria, it is understood, have pledged \$40,000, or more, for this object ; and a portion of the Synod are strongly in favour of this point as the location for a Synodical College.

(21.) PROPOSED COLLEGE BY THE SYNOD OF CINCINNATI, OHIO.

The following action of the Chillicothe Presbytery will show what has been done by this Synod towards establishing a College in their bounds, and also the views of that Presbytery with regard to its location.

On the subject of a College to be established by the Synod of Cincinnati, and which has long occupied the attention of brethren, Presbytery unanimously adopted the following paper, viz. :

"Whereas, the Synod of Cincinnati, at its last meeting, at Oxford, appointed a committee to consider the expediency of establishing a College within the boundaries of said Synod, and to make report at the next meeting of Synod ; and, whereas, the late Benjamin H. Johnson, of Hillsborough, O., appropriated, by his last will and testament \$10,000 to the benefit of any incorporated college for young men, which should be in successful operation in the town of Hillsborough, at the end of six years from the time of his decease :

"And whereas, the citizens of Hillsborough, desiring to see Mr. Johnson's wish realized, would be willing to contribute liberally to said enterprise ; and, this being a location, in many other respects, eminently adapted to such a purpose, therefore,

"Resolved, That this Presbytery do hereby recommend Hillsborough, Ohio, to the consideration of Synod, as a suitable site for said College."

OTHER PRESBYTERIAN COLLEGES.

Princeton, N. J., Jefferson, Pa., Washington, Va., and Hampden Sidney, Va., which are all Presbyterian Colleges, though not under the control of Synods, are in a prosperous condition. Nassau Hall at Princeton, has been consumed by fire, but will be rebuilt, and all the students are accommodated with rooms for the present in other buildings. The endowment of Hampden Sidney has been completed during the year; and that of Jefferson is auspiciously advancing to the same condition. Princeton College has also succeeded in increasing largely its endowment. Washington College, Va., is well endowed and prospering.

MISCELLANEOUS DEPARTMENT.

This department is designed to aid young men of high promise who have not the ministry in view, or who have not decided the question of duty in this particular. Sixteen have been aided from this fund, during the past year, being an increase of two on the preceding year. One of them has resolved to seek the Gospel ministry, and has accordingly been transferred from the miscellaneous to the ministerial fund. Several others are seriously considering this question, and are reported to be willing to devote themselves to the sacred office, provided they obtain satisfactory evidence of a divine call. The amount contributed for this department is very small, and further applications must be declined unless the contributions are increased.

THE CHURCH'S CARE OF HER CHILDREN AND YOUTH.

The Church, in conducting the work of Education, may be properly called to consider some of the first principles which control her action in regard to the young, and some of the methods employed for the effectual exercise of her guardianship.

By the constitution of nature, children come into the world in the most helpless and dependent condition, both as mortals and as immortals. A system of religion that made no provision for the training of the rising generation, and had no sympathies with it of heart and of life, could scarcely expect to maintain an existence in the world. Simply preaching to the adult population, would be to pass by vast portions of the human race, at the most hopeful and formative period of life. Preaching, indeed, must always be exalted as God's great instrumentality for bringing mankind to the knowledge of the truth; and, where the Gospel is duly proclaimed and received, other instrumentalities are set in operation, whose influ-

ences pervade all the relations of society. Christianity has special condescension to two classes—the young, and the poor. It says of children, “Of such is the kingdom of Heaven,” and of the poor, that “the Gospel is preached” unto them.

I. The Church’s care for children and youth is exhibited IN THEIR BAPTISM AND CONSECRATION TO GOD.

The covenant, made with Abraham, included his children, and consisted of the promise of a spiritual blessing. “I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.” The external condition of the covenant, enjoined upon Abraham, was the rite of circumcision; the performance of which was declared to be the “token of the covenant” between God and Abraham. This covenant, which preceded the Old Testament economy under Moses, rules the administration of grace under the New Testament; for “they which are of faith, the same are the children of Abraham,” and “the promise is unto you and to your children.” The seal of the covenant is changed in the commission to “*baptize* all nations.” Baptism is, therefore, the ordinance which proclaims, as from heaven, God’s unchanging purpose to fulfil His gracious covenant with His people and their seed, in their generations.

If this view be correct, the importance of baptism, as a sacrament to which the children of believers have a title, cannot be over-estimated. The Presbyterian Church duly exalts this sacrament in her doctrinal standards, and in its form of administration. “Baptism is a sacrament ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also to be unto Him a sign and seal of the covenant of grace,” &c. “Not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized.” “Baptism is usually to be administered in the Church, in the presence of the congregation.” “Before baptism, let the minister use some words of instruction, respecting the institution, nature, use and ends of this ordinance, showing,” &c.

Baptism is thus made by our Church a memorial of covenant truths, a remembrance of covenant duties, and a pledge of covenant blessings.

The admission of children into the visible Church, and their consecration to God, have much to do with their salvation. He, who appointed sacraments, has connected them with the administration of his grace. Aside from the mysterious workings of the Divine Spirit, which faith sees to be true without attempting to explain, there are other clear testimonies to the value of the ordinance in relation to the young. One is, that the sacrament becomes a powerful means of stimulating and enforcing the obligations of parents.

A second is, that baptized persons may be made to feel in a peculiar manner, their duty to take upon themselves the vows of their baptismal consecration. And the third, is the fact, that the great mass of those who profess faith in Christ, were baptized in their infancy.

It is one of the practical excellencies of our Church system that it urges upon believing parents the duty of affixing the seal of the covenant to their children. During the last year reported in the Minutes of the Assembly, more than 10,000 infants were baptized in the name of the Father, Son and Holy Ghost. This number, although relatively large when compared with some other Protestant churches, is probably considerably below what parental obligations require. There are always deficiencies in outward, as in inward duties. A Church's prosperity depends upon her obedience of divine commands; and among the ways of showing her love to the Saviour, and her care of His little ones, is to bring them in covenant faith, to be baptized before His altar. The true exaltation of the sacrament of baptism is one of the precious privileges and obligations of the Church, and secures through the grace of the New Testament dispensation, spiritual blessings upon our youth from generation to generation.

II. The Church exercises her care over children and youth, in attention to their DOMESTIC RELIGIOUS TRAINING.

The work of bringing up children belongs by divine authority to parents. The Church may co-operate, but not *interfere*, except where parents neglect their obligations. Instruction in parental duties belongs to the preaching of the Word in the sanctuary, and to the exhortations and admonitions of pastoral intercourse. Christian parents sustain a relation to the Church, which is within the reach of her ministrations, her ordinances, and her discipline; and a great public and social end is accomplished when the power of the Gospel is felt in the active piety of households.

The family is a divine institution, coming down, like the Sabbath, with the glorious hopes and memories of Paradise. Its relations to private, social, and public happiness, are incidental to its chief aim of advancing the kingdom of God. It is an institution, pre-eminently religious in its nature and duties. God, alluding to his commandments and ordinances, says, "These things which I command thee this day, shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as a frontlet between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." The great end of families is to fulfil the covenant which God made with parents and children, and to secure divine blessings from generation to generation.

God gives to domestic training a great advantage in its *early*

opportunities. The true season for parental effort is childhood and early life. The constitution of nature, which perpetuates the race through the birth of babes and the growth of childhood and youth, has at least one of its mysteries solved in the influences which religion can early and systematically bring to bear upon human destiny. There is hope for the development of religious life, through the means and methods of Christian nurture. Family instruction, family government, family example, and family worship, all pervaded by the spirit of private prayer, have been efficacious under God, in making the sons and daughters of earthly households "the sons and daughters of the Lord Almighty."

Home is the most glorious of all the training places of earth. There, love and natural affection dwell. There, the light of the covenant shines. There, the arrangements of nature give power and life to spiritual instrumentalities. There, God loves to abide. There, are centred the hopes of State and of Church; and the destinies of eternity are, for the most part, decided there.

Among the things needed to render household training more effective in the bounds of our Church, is

1. *Scriptural instruction by parents themselves.* The duty of teaching religion to children belongs to the father and the mother. Instruction comes best from their own lips. The presence of the parent is a sweet and impressive testimony to the value of the lessons taught. There is some danger lest the opportunities of the Sabbath School be substituted for those of the family circle. The families of the Church need warning on this point, at the present day. It is enough for *infidelity* to transfer social duties to other spheres, outside of the divine institution, and thus to overturn the foundations of society. Let not Christianity unconsciously and unwittingly join hand in hand with social scepticism in this work of delusion and wrong. Instruction in Bible truth is the inalienable privilege of parents in the Lord; and it is enforced as a duty in our standards. Our Directory for Worship says, "Let the heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction," especially on the Sabbath after worship. May the ancient honour of the Presbyterian Church, as a Church whose parents daily teach the Bible to their children, be unimpaired until time shall be no longer.

2. *Training*, as well as teaching, is a great principle in making household influences effective to salvation. Training is practical teaching. It implies the formation of habits; it reduces to life the precepts of truth, and puts the young child in "the way he should go." Training leads him to the practice of the moral duties of obeying his parents, speaking the truth, acting honestly, treating others with respect and subjection, seeking to do good; and also familiarizes him with his duties towards God, and, as far as possible, sees that he practises secret prayer, reads the Scriptures, examines

the depravity of his own heart, and learns what it is to trust the Lord Jesus Christ for salvation. Many can teach well, but few can train well. It presupposes an observing mind, an affectionate concern, tact at government, and persevering effort. A well-trained child is the honour of his parents, and has God's promise of the life that now is, and of that which is to come.

3. *Example* goes a great way with all, and especially with children. A heathen writer has said "Longum iter est per prœcepta, breve et efficax per exempla." (Seneca.) One of our own writers has truthfully illustrated the same thought in our own language. "Long before the child has reached an age suitable for formal education in school, it has been susceptible to the impressions of home example, and the thousand trivial influences of affectionate intercourse with parents, brothers, sisters, and friends. Every kind word, every affectionate smile, every sympathetic tear, is a means of education to the infant mind and heart. And before we have thought of it as possible, the child, reared amid the sunny influences of a loving home, may have received the rudiments of that most important of all learning, which is the foundation of the character as an affectionate, confiding, devoted being. The first lessons are not given in words, but in looks, in smiles, in tears, in gestures, which the infant of a few weeks may understand. Let us never overlook this truth in our families. Let us remember that the beginnings of character and destiny are laid in silence and in the unspoken teachings of example at home."

4. *Faith* in the grace of God for *ultimate success*, is an element of mighty power in household efforts for the salvation of children. The faith that sustained Abraham in his journey from Mesopotamia, and throughout the trials of his changing life, is necessary to sustain parents in journeying with their children to the other side of Jordan. The discouragements of domestic education vary with the peculiarities of youth; but, under the best conditions of outward docility and morality, they are great, when the work to be done is that of preparing a naturally depraved child for heaven. The supports of religion are constantly necessary, and, above all, such as a cheerful faith supplies. No grace like faith so much assists in putting forth daily exertions in little things, in giving "line upon line, and precept upon precept," in watching for the right opportunities, in bearing with patience the disappointments of thwarted hopes, and in plying with zeal the means of difficult adaptation and often of imperceptible efficacy. Faith, like an angel of God, is the parent's ally in the household—yea, it brings the presence of God himself with parents and children.

Domestic nurture, in its true spirit and principles, demands and receives much attention in every well-ordered Church. It is not sufficient that the true doctrines of Christ are preached from our pulpits on the Sabbath, and on the evenings for lecture, and that other appropriate efforts are used to enforce the claims of religion

on *individuals*. The Church should also look to her households, and see that family duties are discharged within the sacred precincts of domestic life. The erection of the family altar should be insisted upon universally among the families of the Church. There would be hope for the young, if every minister could say what Baxter said of Kidderminster, that, when he left, he could go through streets where prayer was once unknown, but in which almost every house now had a family altar, and the social influences of true piety.

III. The Church displays her care over her youth in *her own efforts* for their conversion by CATECHETICAL AND BIBLE CLASSES, BY SABBATH SCHOOLS, BY PREACHING AND BY PASTORAL INTERCOURSE.

1. Among the good old customs of Presbyterian descent, was that of *catechizing the children* in public, weekly or monthly, as opportunity offered. "Catechizing" is declared in our form of Government to be among "the ordinances of the Church." If so, it is the duty of ministers to catechize, as well as to preach the Gospel, or to administer the sacraments. The great advantage of a public catechetical exercise is, that it secures the doctrinal instruction of the young. And there is no substitute for doctrine. Religious history is good, and the precepts of religion are good, and general religious knowledge is good; but doctrine is not only good, but it is better, and it is best. Doctrine is the substance of history, of precept, of all religious knowledge. Children, brought up on religious doctrine, are of more mature growth, better able to comprehend the preaching of the word, and thus in a position more favourable to salvation; and when regenerated, they are more likely to continue steadfast in the faith, and to "adorn" their calling. Attention to the Catechism by the pastor, promotes its study at home, and at the day and Sabbath schools. At no distant period in the past, the Catechism was disused in many of our Sabbath schools, and influences were at work to depreciate its time-honoured truth, expressed in "the form of sound word." The present interval of ecclesiastical security invites us to practice our youth still more, behind the ramparts of impregnable doctrine, and to arm them against the insidious wiles of an evil day. Our Church has a Catechism, framed with inimitable skill. Its answers are independent theological propositions, expressed in clear and terse language, challenging the greatest intellect, whilst sufficiently level to the understanding of children. The Church does a great work for her children, when she authoritatively and zealously instructs them in such a Catechism of doctrine and practice.

2. *Bible classes* are instrumentalities of approved advantage in the edification of youth. Those pastors of our Church are the wisest who lay out the most strength in teaching the young persons of their charge. The text-book, generally used for the lesson of

the week, is the Bible; but sometimes, other books, as Hodge's *Way of Life*, Bunyan's *Pilgrim's Progress*, Baxter's *Saint's Rest*, are advantageously made the basis of biblical instruction. There is scarcely a more promising mode of benefiting the young than such an exercise. Our most experienced pastors have wonderful revelations to make, of the favour of God towards pastoral work of this character. Those who have most tested the plan of Bible class instruction, are the most encouraged to persevere in it.

A pastor in Ohio recently published a statement, that, out of 195 persons who attended his Bible class during the last five years, more than three-fourths were brought into the Church, and that so closely were means and end connected, that the converted were almost uniformly from those who attended regularly, whilst those who attended irregularly, or seldom, were rarely affected by the teaching.

3. *Sabbath schools* have been much blessed among the young. Their original design was to give religious instruction to neglected and ignorant children; but the favour of God towards them was so great that their range has been enlarged to include all the children, who could be brought within their instruction. If Bible truth be owned and blessed of God at home, and in classes under the pastor's immediate management, there is reason to believe that it would be blessed to children on the Sabbath. The interval of one hour in the week, is, indeed, a short time. But it must be remembered that at least another hour is frequently spent by the pupils in studying the lesson, and this would give 104 hours a year, equal to three entire weeks devoted to the study of the Bible, or one whole year in every seventeen. Some of the teachers are young, and from want of experience, not perhaps the most apt to teach. These disadvantages are compensated by calling out much of the unoccupied talent of the Church, in the useful and important vocation of religious instruction. Great good may be accomplished in this new field of labour. The evils to be guarded against are principally these, viz., 1st. The neglect of Biblical instruction at home by parents. 2d. The disuse of catechetical instruction by the pastor. 3d. The banishing of the catechism from the school. 4th. Substituting attendance on the Sabbath school for attendance on the worship of God. 5th. Establishing an ecclesiastical authority outside the session. 6th. A too general use of story books, especially for Sabbath reading. And 7th, a tendency to excuse the exclusion of religion from week-day schools, by considering Sabbath school instruction a sufficient substitute. A liability to perversion ought not, however, seriously to impair our faith in the general advantages of Sabbath schools. A large amount of the piety and intelligence of the Church is enlisted in their support; and as evangelistic institutions under the government of the church sessions, they are adapted to benefit all classes in the congregation. A Sabbath school presents a sweet spectacle to men and angels. A company of pious

men and women, assembled for the purpose of teaching God's truth, and sitting in the midst of listening and learning children, is surely a sight of interest and of hope. God has condescended to bestow His rich blessing upon many scholars, thus taught the knowledge of his ways; and many sacred ties bind the Sabbath school, with love and prayer, to pastor, teacher, parent, and worshipper.

4. *Preaching* is another public method for the conversion of the young. Richard Baxter used to say that, if parents were faithful at home with their children, few would date their conversion to preaching in the sanctuary. It is certain that the condition of fidelity, thus indicated, is very far from being attained by the Church at the present day; and even if it were, there is a power in preaching which must ever be efficacious in salvation. The most religiously educated often receive a pungency of conviction through the preached word, which secures, by the grace of God, the conversion of the soul. Sermons ought generally to have some adaptation to the young, some application of affectionate and pointed interest, some allusions to awaken youthful attention. The habit of preaching sermons occasionally to the young, as a class, has much to commend it, especially in the ordinary course of pastoral duties.

5. *Visiting, and conversing with the young*, is another of the modes of doing them good, included under the ordinary public agencies of the Church. There is a charm in social intercourse which wins its way into the heart, and assists in carrying the truth to the understanding. The pastor, who is on terms of affectionate religious communication with the young of his congregation, possesses a power, unknown to the recluse, however eloquent. Social influence is one of the gifts of God, which, like others, may be cultivated to His glory, or renounced to His dishonour. For what higher purpose can it be given, than to lead mankind to the cross of Christ? "Run, speak to that young man," is a suggestion of the Spirit, which, if oftener obeyed, might produce the most blessed results. Many a young man and maiden has been led to embrace the Lord Jesus Christ, through the exhortations and admonitions of pastoral intercourse, sanctified by the Spirit.

Catechetical and Bible classes, Sabbath schools, preaching and pastoral communion, thus grouped together, are Church agencies of blessed power in the conversion of the young.

IV. A fourth agency, more exterior to direct, ecclesiastical action, but lawfully within its compass, is the ESTABLISHMENT OF CHRISTIAN INSTITUTIONS FOR THE PUBLIC EDUCATION OF THE YOUNG.

Public education is a *powerful* agency in moulding the character of the young. The Schools, Academies, and Colleges of the land are mighty in their influence, for good or evil. The daily contact of youthful minds with teachers and text-books is often sufficient to control their destiny.

Public education is *auxiliary to home training*. The necessity

of public institutions grows out of the inability of the domestic circle ; and parents, in search of the required supplement to their work, naturally employ institutions which are the best adapted to unfold the household aim. Neither the State, nor the Church, has the right to use compulsion or discipline, except in extreme cases, which involve self-defence, or the protection of the public interests. Schools, Academies, and Colleges, whether under private, State, or Church management, are expedients to supply home wants, and are auxiliary to the execution of parental purposes in forming the character of youth.

Public education is, in its nature, *adapted to the inculcation of religion*. Its processes are analogous to those of private education, being merely extended on a higher scale, and removed to a different place, or sphere. The same principles and aims govern education, whether carried on at home, or in the common School, or in the Academy, or in the College. The public institution has opportunities to exercise a religious influence of a very decided character. The two great conditions required are, first, religious teachers, and secondly religious teaching. There can be no such thing as adequate religious teaching without religious teachers ; and religious teachers, without the privilege of giving definite religious instruction, labour under serious disadvantages. It is readily admitted that a religious teacher may by his spirit, his example, and his incidental allusions, be highly influential in recommending religion to his scholars ; but to maintain that definite religious instruction is of no use in public institutions is to exalt Christian example at the expense of Christian truth, or rather to dishonour the latter in comparison with the former. The true view is to employ both, and to teach God's truth (in connection with secular learning), by God-fearing men. Under such conditions, public institutions are hopeful places for the nurture of our youth in knowledge, both secular and divine. Experience abundantly testifies to this point.

The question now arises, whether the Church ought to assist in founding institutions of this religious character, if the wants of her households require it ? The question is not, whether the Church has the exclusive authority to take part in public education, nor whether it is bound, under all circumstances, to exercise that authority. But it is simply, whether in the absence of the required institutions to carry forward the education of her youth, the Church may not, through her judicatories, see that Christian institutions are established in sufficient numbers to meet her wants. This question has been settled historically again and again, with the utmost unanimity. The Reformers were all of one way of thinking. In Geneva, France, Holland, and Scotland, the Church established institutions of learning, and kept their control within her own judicatories. In our country, the mother Synod founded an Academy under ecclesiastical supervision, more than a century ago. Every Synod of the Church has since that time acted upon the

same principle, or recognized its truth. The two Academies of the old Hanover Presbytery, which have since grown up to Washington and Hampden Sidney Colleges in Virginia, were established and supervised by the Presbytery. So was the old Canonsburg Academy, now Jefferson College. Princeton College never could have obtained a charter from the Royal government as a Synodical institution; but although its administration was committed to a private corporation, the Synod had for many years, a much closer connection with it than now. At different times, the Synods of Albany, Buffalo, New York, New Jersey, Philadelphia, Pittsburgh, Wheeling, Ohio, Cincinnati, Indiana, Northern Indiana, Illinois, Wisconsin, Iowa, Missouri, Kentucky, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Texas, Memphis, Nashville, Arkansas, California, and Northern India—every Synod of the Church—(except the two formed last year), have acknowledged the lawfulness of Church supervision. The General Assembly of the Presbyterian Church has repeatedly done the same thing, with but few dissenting voices. The question is, therefore, historically settled, if there is any value in precedent.

Our Church has never advanced the theory—much less adopted it—that secular teaching alone, unconnected with the religious, is a work she may discharge under her own supervision. Such a labour, under such circumstances, she neither seeks nor practices. Her theory is that she has a right to teach religion to her youth in every stage of their education; and as the development of the mind goes on with that of the heart and conscience, the two being naturally united, her officers may lawfully educate the mental as well as the moral powers. The chief end in these efforts, is the salvation of the soul. Religious instruction is the main and prominent object; the other instruction being incidental to, and inseparable from the former. The Church establishes her institutions now on the same principle, and for the same purposes, that the old Hanover Presbytery founded its illustrious Academies. These institutions were deemed essential to the best interests of the Church: and therefore, she founded them.

The Board have so often referred to this subject in their Annual Reports, that no further comments seem necessary on the present occasion.

It is clear that the Church is taking a great interest in the public religious education of her youth. Our Presbyterial Academies are now, more than fifty in number, and the Synodical Colleges are about twenty. Multitudes of youth, in the advanced stages of education, are reaping the benefits of Christian nurture. Other institutions, such as the private religious Academies throughout our bounds, and the Colleges founded in the olden time, as Princeton, Washington, Va., Hampden Sidney, and Jefferson, are rich in similar opportunities, although under different supervision. A few of our State Colleges are also under healthy evangelical influence. All such

institutions, whether under ecclesiastical jurisdiction or otherwise, are co-operating for religious ends, and are testimonies more or less direct, of the Church's care of the public education of her youth.

V. The Church shows her interest in the young, by PROVIDING A SOUND LITERATURE FOR THEIR EDIFICATION.

The human mind is active, and needs proper subjects to direct and engage its thoughts. The curiosity of children, and their thirst for knowledge are marvellous. In the eager pursuit of intellectual gratification, they are, unfortunately, often without the requisite discernment. It is one of the calamities of the times that a literature of vicious tendency, is both abounding and popular. The Church, in counteracting this injurious influence, of course relies upon the inculcation of virtuous tastes and habits in the training of children, and above all, upon their regeneration by the Holy Spirit. Her interest in the young, however, leads to the adoption of a system of publication, whose object is to furnish a healthy, edifying, literature, both general and religious. The Board of Publication has libraries for ministers, for churches, for general readers, and for children and youth. Many of these volumes are attractive and edifying to the young, and likely to make a permanent impression for good.

The Presbyterian Church, in undertaking to publish books under her own authority, does not ignore other agencies, outside of her courts, which are co-operating to the same great end. Some of her own elders, communicants and adherents, are doing effective service to the cause of literature and religion. As in education, so in publication, the Church welcomes all to the work, but chooses to do a part of the work herself. And it is a work of immense magnitude and importance, bearing upon the interests both of time and eternity. If the aged disciple needs suitable books to mature his character, and satisfy the longings of his soul, how much more do children in years, or babes in Christ, or our youth in general, require the aids of a pure, various, and life-giving literature.

As this subject belongs to another Board, the Board of Education do not dwell upon it, but merely recognize its importance, in this brief allusion, as auxiliary to the work of training the young.

VI. The Church exhibits her concern for her children and youth in a PARENTAL INSPECTION of their conduct, in appropriate acts of DISCIPLINE, and in inviting them to partake of the LORD'S SUPPER, when they have sufficient knowledge to discern the Lord's body.

Our standards, in the four-fold division of Confession of Faith, Catechism, Form of Government, and Directory for Worship, all teach that children are members of the visible Church. The CONFESSION OF FAITH says, "The visible Church consists of all those throughout the world that profess the true religion, together *with*

their children." The larger CATECHISM says, "The visible Church is a society made up of all such as in all ages and places in the world, do profess the true religion, *and their children.*" Our FORM OF GOVERNMENT says, "The universal Church consists of all those persons, in every nation, *together with their children*, who make profession of the holy religion of Christ, and of submission to his laws." Our DIRECTORY FOR WORSHIP says, "*children, born within the pale of the visible Church*, and dedicated to God in baptism, are *under the inspection and government of the Church.*"

These views of the Presbyterian standards not only authorize the Church to take part in the public education of her youth, but they devolve upon her the duty of inspecting their moral conduct, of disciplining them for offences, and of affectionately exhorting the worthy to make a profession of religion.

The doctrine of infant church-membership, is a fundamental principle in the organization of the Presbyterian Church. To recognize it in baptism, and then to disown it in practice, is to treat with dishonour the covenant made with Abraham. There is reason to apprehend that this great doctrine of infant church-membership, receives far too little practical acknowledgment by the Church, through its officers, parents, and communicants.

1. The duty of "*inspection*," referred to in our standards, requires the Church to have an oversight of her baptized youth and infant church-members, similar in general character to that exercised over adult communicants. The pastor and elders should be acquainted with the children and youth under their care; and from time to time should make inquiry as to their conduct and progress. A disregard of this kind of inspection on the part of Church officers, is inconsistent with the covenant made at baptism, and with the spirit of Christ's tender concern for the lambs. Our gracious Lord took little children in his arms and "blessed them." His sympathies were enlisted in their behalf; and had His ministry been confined to one locality and extended over a series of years, who can doubt that He would have watched with a tender eye these children, as they grew up, and would have acted towards them on the avowed principle, "Of such is the kingdom of heaven?"

This inspection of the conduct of children and youth, has the effect to make the officers of the Church acquainted with its infant members, of creating a church attachment, of giving power to the preached Gospel, of reacting upon the efforts of parents at home, of preventing offences and scandal, and of promoting edification and religious improvement.

2. *Appropriate acts of discipline* are implied in the idea of church-membership. All members of the Church are under its "government," and subject to its authority. Of course, disobedience to God's commandments must be followed by some sort of discipline. Two questions of some moment here arise, first, what kind of disobedience demands discipline; and second, what is the nature

of the discipline proper to be administered? On these two points, the Board would merely remark that the decisions of the General Assembly do not bear very definitely on the subject, nor is the practice of the Church *active* enough to establish any general conclusion. The passive and the common practice is to consider infant church members, who violate God's laws, or who decline to make a public profession of their faith, as virtually excluded from the Church by their own act. No record, however, is made of the fact, and there is virtually no discipline; for self-imposed discipline, if any discipline at all, is not ecclesiastical discipline.

The Board, without expressing an opinion on unsettled points, suggest that the character of the discipline and the general circumstances of its administration deserve the examination of our higher judicatories, and especially the General Assembly; and that a reformation on this subject, or a practical agreement to give more effect to our doctrinal views, would be an important measure in preserving our ecclesiastical consistency, in impressing upon our youth their relation to the Church of God, and its consequent duties, and in promoting the cause of true piety throughout our bounds.

The duty of making a *public profession of religion* is particularly enjoined upon infant church-members, when they have arrived at years of discretion, and possess sufficient knowledge to discern the Lord's body.

Our Presbyterian organization assumes that baptized children are *already members* of the visible Church. Admitting them to the Lord's supper at the proper time, does not admit them to the Church, for they are already in it. Partaking of this sacrament confers upon them the privileges of full church communion, but they are already in the visible Church, through baptism. The Lord's supper is an advance in their spiritual and external privileges, not the beginning of their recognition of members.

Again. Our standards assume that baptized children will *ordinarily be led by the grace of God, to profess their faith in the Lord Jesus Christ.* The whole spirit and letter of the chapter "Of the admission of persons to sealing ordinances," assume that those who seek the privilege of coming to the Lord's table, have ordinarily been baptized in infancy, into a public covenant relation, and been instructed in the things of their peace. The statistics of our Church prove the truth of this doctrine. The great mass of our communicants were dedicated to God in infancy, by parents of Abraham's faith.

Our Church further assumes that many, who apply for participation in the Lord's supper, will be entitled to that privilege *early in life*. Our Directory alludes to "*years of discretion*," as the suitable time—a time which must vary with circumstances, and whose determination is left to the eldership, but which may arrive early under the guidance of the Holy Spirit. Out of the mouth of babes and sucklings, God perfects praise. Youth has given some

of the most lovely and precious exemplifications of piety the world has ever seen. In a flourishing state of the Church, it cannot be doubted that large accessions to her communion will be made from persons, just arrived at "years of discretion," or, as they are elsewhere termed "*young Christians*."

4. Our Church prescribes *true piety* as the qualification of admission to the Lord's supper. Our Book so candidly and openly assumes that her infant members will become members in full communion, that it has been sometimes objected that our Church takes loose views on the subject. Very far from it. The Directory for worship requires "knowledge to discern the Lord's body," a knowledge obtained only through the illuminating and converting power of the Holy Spirit. "Knowledge and piety" are the equivalent terms, indicative of the attainments her infant members are expected to possess as requisites of worthily communing at the Lord's table. Besides this, our Book requires an examination by "the officers of the Church," in order that evidences may be afforded of the work of God's Spirit on the heart. "Those who are to be admitted to sealing ordinances shall be examined on their knowledge and piety." Nor are these conditions of membership a dead letter. Few churches exercise more care in admitting to sealing ordinances than our own. So strict are our requirements, that fanaticism on the one hand, and formalism on the other, receive little encouragement to their unscriptural applications.

5. Our Church *uses means to bring into the full communion of the Church* her infant members, who possess the requisite spiritual qualifications. The Directory says that when they have arrived at years of discretion and possess sufficient knowledge to discern the Lord's body, "they ought to be informed it is their duty and their privilege to come to the Lord's supper." This information, or instruction, devolves not only upon parents, but upon the officers of the Church, under whose "inspection and government" they have been growing up. It is too much the custom for young Christians to postpone the period of partaking of the Lord's supper. From want of adequate instruction, they sometimes undervalue the importance of the ordinance, or conceive that their obligations to honour it are suspended at pleasure. The true view is that its observance is both "*a duty and a privilege*." Information is therefore to be imparted to them at this critical period of their spiritual course, in order that its favourable opportunity may not be postponed. Faithful pastors, watching over their infant church-members, and, after due inspection, beholding signs of Christian character when they arrive at years of discretion, might preserve them from many temptations and spiritual losses, by instructing them in the duty and privilege of publicly professing themselves, without delay, to be on the Lord's side.

Such are some of the methods in which the Presbyterian Church expresses her care over the children and youth within her bounds.

The Board of Education have ventured to bring them to the consideration of the General Assembly, from the conviction that our *present measures of education* are in precise accordance with the *sound doctrines of our standards* in regard to the training of the young, and need the influence of our Church principles to give them due favour with our people. The religious institutions of learning, established under the authority of the General Assembly, are co-operating in the accomplishment of the Church's great work. All these institutions are identical in aim with the ordinances of God's house, are evangelical and covenant-loving in their nature, lawful in their plans, and full of hope for the fulfilment of the promise, "I will be a God to thee and to thy children after thee, in their generations."

All which is respectfully submitted.

JAMES N. DICKSON,
President.

C. VAN RENSSELAER,
WILLIAM CHESTER,
JAMES WOOD, } *Secretaries.*

APPENDIX.

ACTION OF THE GENERAL ASSEMBLY ON THE REPORT OF THE BOARD OF EDUCATION.

Dr. KREBS moved that the resolutions be taken up and adopted *seriatim*, which motion prevailed, and the resolutions, seven in number, were adopted, as follows:

Resolved, That the Assembly has heard with emotions of fervent gratitude to God, of the prosperity which has attended the operations of the Board during the past year; that our joy in view of the increased number of candidates for the ministry, is proportioned to the sorrow felt in former times, at the smallness of the numbers reported as seeking this holy office, and that we offer solemn thanksgiving to the Head of the Church for these gracious tokens of his favour.

Resolved, That while all suitable scriptural efforts should be made to enlighten the young men of the Church on the nature and importance of the Christian ministry, and to direct their thoughts to that field of labour, yet our Presbyteries ought to use great care in requiring of their candidates such gifts of intellect, learning, piety, and aptness to teach, as give reasonable assurance of usefulness in the sacred calling.

Resolved, That as the knowledge of God is almost the only knowledge that men cannot do without, so religious instruction is almost the only kind of instruction that may not be excluded from our schools, it being the end of learning "to repair the ruins of the fall by teaching to know God aright, and out of that knowledge to love Him and obey Him;" that, therefore, the General Assembly reaffirms its approval, so often expressed in former years, of the policy of the Board in reference to the establishment of Christian schools, academies, and colleges.

Resolved, That this General Assembly, in recommending the establishment of institutions under its own care, has never intended to depreciate truly Christian schools, academies, or colleges, under private, corporate, or State management, but cordially acknowledges and welcomes them as co-partners in a great work, and invokes the blessing of God upon their instructions. And, although the public schools are far from being what they ought to be in respect to religious teaching, yet, instead of the withdrawal of Presbyterians from the support of the public system, the General Assembly recommends the putting forth earnest efforts, wherever practicable, to improve its condition, especially by keeping in the public schools the Bible, as the great text-book of human instruction.

Resolved, That the Presbyteries be reminded of the increased wants of the Board, and the necessity of increasing contributions to meet them, and that they be requested to adopt such measures for the accomplishment of the end in view, as to them may seem proper.

Resolved, That the General Assembly has a high appreciation of the importance of infant baptism, as an ordinance of God and means of grace, and enjoins it upon the pastors and elders of our churches to enlighten Christian parents on their duty and privilege and to use all proper means to induce them to dedicate their offspring to God in this holy sacrament. Further, the Assembly earnestly calls the attention of the lower judicatories, to the relation of baptized children to the Church, and recommends to church sessions to maintain a Christian watchfulness over these lambs of the flock, and to use faithful and affectionate efforts to bring them to the communion of the Church.

Resolved, That the Assembly has full confidence in the efficacy of prayer, and therefore, while it would exhort the members of all the churches under its care, to "pray without ceasing," that "the Lord of the harvest would send forth labourers into his harvest," it appoints the last Thursday of February, eighteen hundred and fifty-six, to be observed as a day of special prayer, for the outpouring of the Spirit on our baptized children and youth, more particularly those who are under instruction in our various institutions of learning, and recommends that public services be held in all our churches on that day.

ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education, from May 5th, 1854,
to 5th May, 1855.*

MINISTERIAL EDUCATION.

Expenditures on account of Candidates, viz.:		
In their Theological Course, ...	\$13,840 00	
“ Collegiate “	13,922 05	
“ Academical “	5,812 70	
		\$33,574 75

GENERAL EDUCATION.

Expenditure on account of Schools, ...	\$3,096 25	
“ “ Academies, ...	2,600 00	
“ “ Colleges, ...	4,188 40	
		\$9,884 65
“ Miscellaneous and Teacher's Fund, ...		415 41

OFFICE DEPARTMENT.

Corresponding Secretary, ...	\$450 00	
Associate “ salary for 9 months, ...	1,350 00	
Treasurer, “	1,000 00	
		\$2,800 00

AGENCIES.

General Agent's salary, ...	\$1,800 00	
“ “ travelling expenses, ...	331 96	
Rev. James Wood, D.D., salary as Agent, ...	300 00	
“ “ travelling expenses, ...	140 46	
Rev. John McClusky, D.D., salary, ...	1,000 00	
“ “ travelling expenses, ...	215 08	
Balance paid on salary of Rev. Adam Harris, dec'd, ...	66 67	
Rev. Thomas Castleton, ...	450 00	
“ “ travelling expenses, ...	206 85	
A. Davidson, Treasurer, Louisville, Ky., for 2 years, ...	50 00	
		\$4,561 02

MISCELLANEOUS.

Rent of rooms, ...	\$250 00	
Printing Annual Report, \$161 57; to General Education, \$80, ...	241 57	
Part printing Home and Foreign Record, ...	192 75	
Care of Rooms, \$30; Stationary, \$10; Postages, \$161 82; Sundries, \$10, ...	211 82	
		\$896 14
		\$52,131 97

Of which to Ministerial Education Fund, ...	\$41,751 91
“ General Education Fund, ...	10,380 06
	\$52,131 97

TREASURY REPORTS.

I. TREASURY AT PHILADELPHIA.

1855, May 6th.	To Cash paid Ministerial Education Fund,	\$35,562 58	1854, May 6th.	Balance in Ministerial Education Fund,	\$6,559 79
"	" General	9,964 65	"	" General	90 71
"	" African		"	" African	1,145 36
"	" Teachers'	415 41	"	" Teachers'	5 17
	Balance in Ministerial Education Fund,	\$45,942 64			\$7,801 03
"	" General	1,450 79			
"	" African	60 57			
"	" Teachers'	1,215 36			
		19 76			
		\$2,746 48			
		\$48,689 12			
					\$48,689 12

The undersigned has examined the accounts of Wm. Main, Treasurer of the Board of Education of the General Assembly of the Presbyterian Church of the United States of America, finds them correct, leaving in his hands a total balance of two thousand seven hundred and forty-six dollars and forty-eight cents.

PHILADA., May 9th, 1855.

II. TREASURY AT PITTSBURG, PA.

1855, May 5th.	To Cash paid Ministerial Education Fund,	\$4,597 67	1854, May 5th.	Balance as per last Report,	\$1,022 83
	Balance,	31 67		Cash received during the year,	3,606 51
		\$4,629 34			\$4,629 34

III. TREASURY AT LOUISVILLE, KY.

1855, May 5th.	To Cash paid Ministerial Education Fund,	\$1,591 66	1854, May 5th.	Balance as per last Report,	\$341 80
	Balance,	456 76		Cash received during the year,	1,706 62
		\$2,048 42			\$2,048 42

The undersigned, Auditor of the Board of Education, having examined the accounts of the Treasurers at Pittsburg and Louisville, as they appear on the books of the Board, find the balances as follows, viz.: at Pittsburg, thirty-one dollars and sixty-seven cents, and at Louisville, four hundred and fifty-six dollars and seventy-six cents.

May 9th, 1855.

ALEX. OSBOURN.

GENERAL RECAPITULATION.

		Receipts in 1855.	Total Income.		
Balances, 1854.		\$30,453 58	\$37,013 37	Balances, 1855.	
Philadelphia,		3,606 51	4,629 34	\$1,450 79	
Pittsburg, Pa.,		1,706 62	2,048 42	31 67	
Louisville, Ky.,		35,766 71	43,691 13	456 76	
		9,934 51	10,025 22	1,939 22	
1. Ministerial Education Fund,		70 00	1,215 36	60 57	
2. General		430 00	435 17	1,215 36	
3. African				19 76	
4. Teachers'				415 41	
		\$9,165 66	\$55,366 88	\$52,131 97	

MEMBERS OF THE BOARD OF EDUCATION.

FIRST CLASS, ELECTED IN 1852.—TERM OF SERVICE WILL EXPIRE IN 1856.

MINISTERS.

John McCluskey, D.D.,
 S. K. Talmage, D.D.,
 S. Ramsey Wilson,
 J. McElroy, D.D.,
 Wm. L. Breckinridge, D.D.,
 S. Williamson, D.D.,
 Phineas D. Gurley, D.D.,
 Samuel D. Alexander.

LAYMEN.

Alexander Osbourn,
 Henry Potter,
 Samuel Hepburn,
 Thomas Henderson,
 J. D. Reinboth,
 Mark Hardin,
 Job Johnson,
 Patrick Murphy,
 Grigsby E. Thomas.

SECOND CLASS, ELECTED IN 1853.—TERM OF SERVICE WILL EXPIRE IN 1857.

MINISTERS.

John Hall, D.D.,
 Nicholas Murray, D.D.,
 A. Macklin, D.D.,
 William S. Plumer, D.D.,
 W. B. McIlvaine,
 J. McDowell, D.D.,
 J. N. Campbell, D.D.,
 Francis D. Ladd.

LAYMEN.

Archibald Robertson,
 Hugh L. Hodge,
 Matthew Newkirk,
 Joseph B. Mitchell,
 William Harris, M.D.,
 William Nisbet,
 George Sharswood,
 Andrew Harris.

THIRD CLASS, ELECTED IN 1854.—TERM OF SERVICE WILL EXPIRE IN 1858.

MINISTERS.

Francis Herron, D.D.,
 William Neill, D.D.,
 Joseph H. Jones, D.D.,
 E. P. Rodgers, D.D.,
 Francis McFarland, D.D.,
 Robert Watts,
 William H. Green,
 John Miller,

LAYMEN.

James Lenox,
 William Maxwell,
 James N. Dickson,
 Stephen Colwell,
 Jos. P. Engles,
 Eugenius A. Nisbet,
 James Dunlap,
 John J. Bryant,
 Wilfred Hall.

FOURTH CLASS, ELECTED IN 1855.—TERM OF SERVICE WILL EXPIRE IN 1859.

MINISTERS.

Elisha P. Swift, D.D.,
 W. W. Phillips, D.D.,
 M. W. Jacobus, D.D.,
 M. B. Hope, D.D.,
 Wm. Chester, D.D.,
 Wm. Blackwood, D.D.,
 Wm M. Paxton,
 C. W. Shields.
 C. Van Rensselaer, D.D., *ex. off.*

LAYMEN.

Silas Holmes,
 James Blake,
 Luke Loomis,
 Nathaniel D. Ewing,
 T. G. Bailey,
 Morris Patterson,
 Thomas McKeen,
 J. Schoonmaker,
 Joseph Patterson.

OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.

John McDowell, D.D.,

James Dunlap,

Wm. Harris, M.D.,

C. Van Rensselaer, D.D., *Corresponding Secretary*.

Wm. Chester, D.D., *Associate Secretary and General Agent*.

James Wood, D.D., *Associate Corresponding Secretary*.

F. D. Ladd, *Recording Secretary*.

William Main, *Treasurer*.

Joseph B. Mitchell,

Alexander Osbourn, } *Auditors*.

The Board meet on the first Thursday of every month, at 4 o'clock, P.M.

EXECUTIVE COMMITTEE.

James N. Dickson, *Chairman*,

William Neill, D.D.,

C. W. Shields,

Robert Watts,

F. D. Ladd,

C. Van Rensselaer, D.D., *ex. off.*,

William Chester, D.D., *ex. off.*,

James Wood, D.D., *ex. off.*,

James Dunlap,

William Harris, M.D.,

Alexander Osbourn,

Wilfred Hall,

George Sharswood,

Joseph B. Mitchell,

William Main, *ex. off.*

The Executive Committee meet every Thursday, at 3½ o'clock, P.M.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, &c., may be addressed to the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary, or to Rev. JAMES WOOD, D.D., Associate Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be addressed to WILLIAM MAIN, Esq., *Treasurer*, 265 Chestnut Street, Philadelphia.

Payments may also be made to Mr. Wm. Rankin, Jr., Mission House, New York; Messrs. Leech, McAlpine & Co., Pittsburgh; Mr. A. Davidson, Louisville, Kentucky.

Addresses or Sermons on the subject of Education, *Reports* of State superintendents, of committees or of trustees of schools, academies, and colleges, *Catalogues* of literary, scientific, or theological institutions, or any *documents* bearing on this general subject, will be thankfully received at the Presbyterian Education Rooms, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

RULES AND REGULATIONS OF THE BOARD.

Ministerial Education.

THE special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of Ministerial Education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every person looking forward to the ministry, is required to present the testimonials of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

ART. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church-membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to receive aid from its scholarships.

_____, *Stated Clerk.*

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the *Education Committee*, the above form may be altered to correspond.]

ART. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

ART. 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid; and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of adequate literary and theological preparation for the sacred office.

ART. 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

ART. 3. Every person on a scholarship, shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter-days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 5. The maximum of scholarships shall not, in ordinary circumstances, exceed one hundred and twenty dollars to theological students, one hundred dollars to collegiate students, and eighty dollars to academical students.

ART. 6. No payment shall be made in advance.

ART. 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for debts of students.

ART. 8. As the scholarships of the Board necessarily fall short of the entire wants of the students, so the friends of each, and the student himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART. 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every student is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Educational Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any student fail to enter on or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connection from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

ART. 5. When any student shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to all students, who desire to receive them.

ART. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

ART. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or his Education Committee, before his name can be restored to the roll.

ART. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

ART. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This is according to a standing order of the Assembly, of long continuance, and is made with the view of embodying in the Annual Report to the Assembly, all that is done by the Church on the subject of education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the *appropriations* necessary may exceed the *contributions* of said Presbyteries.

General Christian Education.

UNDER the following rules and regulations, the aid extended by the Board to institutions of learning, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *instructors*.

I. PRIMARY SCHOOLS.

ON THE ORGANIZATION OF THE SCHOOL.—1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the schools, and united with the other devotional exercises.

ON APPLICATION FOR AID.—1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also the number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

APPROPRIATIONS.—1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

II. ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstance of each case.

III. COLLEGES.

1. Every College applying for aid to the Board of Education, must have an ecclesiastical connection with the Presbyterian Church; and the Bible and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the College. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

IV. MISCELLANEOUS AND TEACHERS' DEPARTMENT.

When the aid of the Board is desired for *students* in schools, academies, or colleges, *not having the ministry definitely in view*, it shall only be granted on HIGH TESTIMONIALS from two ministers and an elder of the Presbytery, 1st, of previous religious training; 2d, of moral character; 3d, of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit. The amount of aid usually granted in this department, is \$50 per annum.

FORM OF A QUARTERLY REPORT,

For Teachers of Schools, Principals of Academies, and Faculties of Colleges and Theological Seminaries.

In using the following form, 5 may be considered *medium*; and the different grades above and below mediocrity may be marked from that point by the several intervening numbers up to 10, and down to 1;—the former (10) indicating the highest grade, and the latter (1) the lowest. Persons making Reports are respectfully desired to take pains in marking the grades, as questions of importance often turn upon them. If a system for marking grades in scholarship is adopted in the Institution, let it be added to this form, or placed under the head of Scholarship. If preferred, the grades may be designated by the words *high, medium, and low*.

NAMES.	Piety, what grade.	Talents, what grade.	Diligence, what grade.	Scholarship, what grade.	Eloquence, what grade.	Economy, what grade.	Prudence, what grade.	Zeal, general influence, and enterprise, what grade.	Health.	Whether they can be consistently recommended for continued patronage.	Reduction of appropriations or otherwise.

[*This Report should not be seen by the Candidate.*]

